281 the outer wrapping around a baby while strapped in its cradle. (M.L.)

Much the same process was used for deerskin, which was dehaired with a strong solution of deer brains. Some men were better tanners than others; while most men got enough deer brains in the course of their hunting to keep themselves supplied, dried brains could be bought from expert hunters who had more than they needed. The brains they mashed into flat cakes which they dried on warm rocks, then stored. J.P. said only deer brains were used: he pronounced cougar and bear brains "dangerous" when asked about them.

Hides were pegged out on sand, fur side down, for about a week. When dry they were folded by being stepped on and put in a storehouse, unless they were to be tanned at once, in which case the skin was not folded but was turned over and again pegged out, this time over damp sand or earth. A strong solution of deer brains, which had been soaking overnight, was worked into the fur. This was left for twenty-four to thirty-six hours and, if the brainy ointment had dried out meanwhile, the dry places were remoistened. When the skin was ready, a scraper of deer rib bone was used all over the hide to scrape off the fur; finishing was done by careful plucking with the fingers. On the inner side all adhering tissue was scraped off with a dull obsidian blade. The skin was then rinsed thoroughly in water and wrung out. A man alone would wring it by bunching it lengthwise and looping it around a ramada post or near-by strong sapling and twisting the ends. Two men would wring a hide by having one hold the two ends while the other turned a stick thrust through the loop. After as much water as possible had been pressed out, the skin was pulled out, stretched, and rubbed. At this stage care was taken not to get dirt on the clean damp skin, the work being done on tule mats or grassy ground. When ready for
● [447] final drying the skin was hung lengthwise over a horizontal pole in the shade (today wire fences serve this purpose). To soften the skin later it was folded twice and pounded lightly with a round hand stone, then pulled and rubbed until soft. (J.P., S.G.)

Rabbitskin Blankets

The skins of rabbits were invariably saved for blankets. Their only other use, according to M.P., was as warm padding to be laid around babies on the cradle board. Such skins were split ventrally, after skinning; they were usually skins already mutilated. The normal method was to cut the skin under the throat and around the head in front of the ears. The four paws were cut off just above the toe joints. Then casing was commenced by pulling on the ears; when the skin was pulled back over the

[P. 126 a] Wukchumni

769 ants might appear at any ceremony: Wukchumni,
648 Gawia, Yokod, Yaudanchi, Tachi, Wechihit,
Choinuk, Chunut, Telamni, Wolasi (all Yokuts);
also Waksachi, Patwisha, Entimbich, and Wobo-
nuch, the last two but recently and rarely (all
Western Mono). (It is to be noted that the
[578] hostile Tachi and Nutunutu were omitted from
the list as given by J.P.; the list is corrobo-
rated, of course, by other informants and much
indirect evidence.)

When, in 1819, Estudillo traveled through Yokuts territory, he found members of the following tribes in attendance at a mourning ceremony at Chischa, a group neighboring to or in Wukchumni territory:[276] Choinuk (whose "captain and greater number of inhabitants ... were at Chischa 8 leagues away"), Apalame (in foothills but exact locality uncertain), the Nutunutu, and the Telamni (of whom only 14 old women and 9 old men had remained at home). (The Chunut, however, and some Wowol had gone south to attend a similar ceremony at Buena Vista rancheria in the southern end of the valley.) Undoubtedly representatives of other tribes were there of whom Estudillo naturally remained unaware since this was the first entrada into the Central Foothill area.

769 The organization and administration of the
624 ceremony lay in the hands of one or two of-
571 ficials who functioned only on such occasions,
the yate''.č or "dance managers." Not all informants agree whether this was a regular official or not; perhaps only larger tribes had need of them. They were the "bosses" of the winatums who, both male and female, were worked to the utmost in their responsibility of providing shelter, water, firewood and, above all,
[417] sufficient food for the crowds. Around the assembly space were erected long shades, with back screens if needed, under which the visitors camped in tribal clusters. Theoretically the reciprocants[277] were camped opposite the hosts, the other visitors at each end; informants were indefinite as to how far this plan was followed. In the families of the winatums all members helped: the older winatums saw that there was sufficient food and generally directed activities, while their sons supplied wood and water and carried messages, and their wives and daughters prepared and cooked food. The visiting winatums, particularly those of the reciprocants, helped also, but the hosts paid for their services just as they paid their own winatums. The preparation and organization
175 of these affairs for a large tribe like the
769 Wukchumni were no mean task. Estudillo speaks of this at Chischa.[278]

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[276] Gayton, Estudillo, 73-75.

[277] Ceremonial or "washing" reciprocant tribe, not the financial reciprocants.

[278] Gayton, Estudillo, 74.

251 which had been overlooked, to add to the stored
222 supply.
224 Some years the seed and berry crop was
261 scarce. Under famine conditions, when food was
731 actually all gone, people warmed water and drank it. [J.R. did not state when or how often famines occurred; presumably very seldom. -- A.H.G.]

343 Each family had an acorn granary. These were constructed by sinking four posts about 2 feet into the earth, allowing them to extend 8 to 10 feet above. On the ground, and up to about 2 feet, was piled and packed brush or grass to form a nestlike base for the acorns. The walls were of "worm wood" (mesini) stalks of finger thickness. The butts of the stalks were embedded in the fibrous base mass and then twined with cord (s'atip) in paired horizontal bands with space between, thus forming a circular wall. As the granary was built, it was filled. This stretched the walls, which were 3 to 4 feet in diameter. Since the wall stalks were not as long as the frame posts, upper sections of the twined wall were added as needed. When the granary was full, pine [or cedar?] bark was laid on top and weighted down with a couple of heavy stones. To protect the sides from rain, strips of old bark were tied around it. Normally a granary was built in a sunny dry place, as near the owner's house as possible, as the one thing feared for acorns
[789] was dampness. To prevent moulding, three buckeye balls were always laid in with the acorns. It was said by the informant N.W. that squirrels, rats, and other rodents never entered.

251 The average granary held ten to twenty
343 sacks [native or modern?] of acorns; N.W. had one once which held twenty sacks. To reach the acorns at first, three people were needed: one who climbed on top, one clinging to the sides, and one on the ground. No ladder was used; the
● [417] woman owner climbed up the sides by means of the woven walls. As the supply diminished, the upper wall sections were removed. The contents of such a granary might last two years.

Each family had its own granary, which was used and repaired indefinitely. If it got wet within during the winter, a new one was built, the acorns dried and restored. The damp granary would be repaired or not, after summer drying, just as the owner might wish. [N.W. did
[462] not state whether men or women built granaries; perhaps men sank the frame posts, women did the twined side wall. Once built, it is evident that it was a woman's responsibility, if not
251 personal possession. -- A.H.G.] Acorns of black oak were stored without shelling, and dried in the open airy granary before bark was tied round it. White oak acorns were shelled, dried, and put away in sacks in the dwelling or storehouse to protect them from moisture. N.W. still gathers acorns (1938), and has about six sacks in her attic which she had kept three years.

7:Powers J-5 (1871-1876) 1877 NS29 Yokuts NS29

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•417
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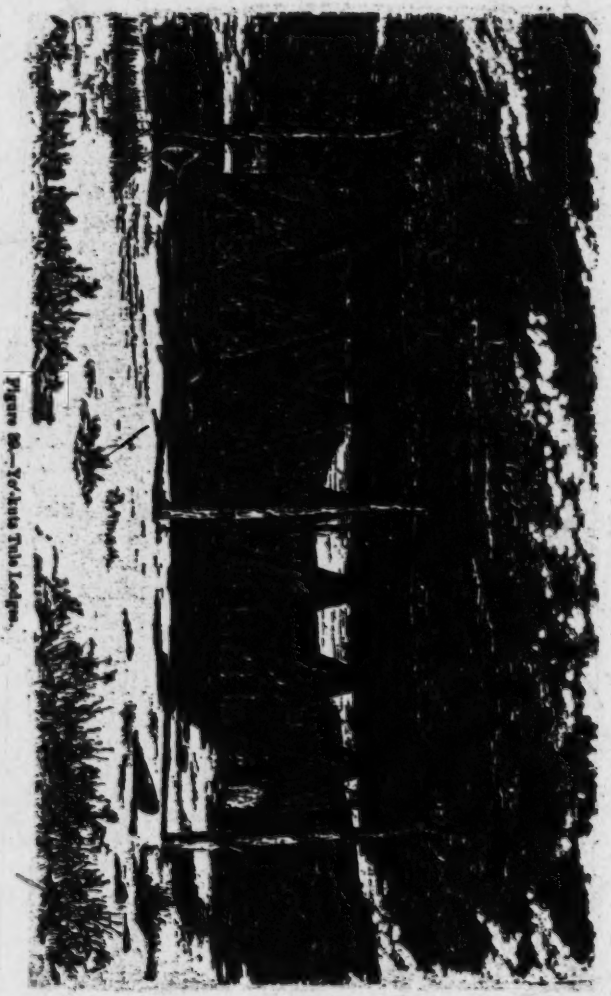

Plate 28.—Yokuts Tule Lodge.

[facing p. 370]